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CHINESE ANGLICANS AND THE WESTERN WORLD

This article by Francis James in the April 4 Canadian Churchman is evidently one in the series we have been reporting from Episcopal Church News. In this article he discusses Chinese attitudes toward the West. First, all the Christian leaders in China, of all denominations, believed that America used germ warfare in Korea. This of course he characterizes as nonsense, but explains the universal belief by the propaganda methods of the Communists, and in that connection tells of an interview with the Chinese Minister for Culture Shen Yen-ping (better known as the writer Mao Tun), in which he asked why Tito's criticism of Russia at the beginning of the Hungarian revolt had never been reported in the Chinese press. It took his breath away, he says, when Mr. Shen blandly replied, "We do not think it necessary to tell the people the things they do not need to know."

Mr. James considers that Chinese Christian acceptance of the germ myth is only "another instance of the trust which Chinese Christians repose in their Government - and, by implication, the Press and other news sources which that Government directs." The church has become completely indigenized, in case of war with the West all Chinese Christians would pray and work for a Chinese victory and a just peace in precisely the same way that Western Christians would pray for a Western victory. In fact there is much more of national pride than of social radicalism in their present viewpoint.

There is very strong anti-American feeling evident everywhere. A favorite charge against American missionaries was that of extravagant living. In contrast, the charge against the Roman Catholic Church and its missionaries was focused on the physical possessions and financial strength of the Church itself, and on Roman intervention in politics at all levels. He comments on the utter futility of the Voice of America broadcasts from Formosa.

Chinese Christians have strong suspicions that the World Council of Churches is being "used", wittingly or otherwise, to further the cause of Western imperialist aggression. "At the same time they cannot understand why anyone in the West should entertain any doubts about the 'Peace Movement'."

Finally he comments on the accusation meetings of five and six years ago. He says, "I am prepared to believe that many of these denunciations were wrong, for I was told so by some Chinese themselves. I know that some Chinese Anglicans, having made denunciations and 'confessions', now regret it, because they have told me so. On the other hand, I am prepared to believe that there was substance in many of the denunciations. No one can survey the detailed impact of the West upon China, including the impact of many Christian bodies, and fairly say China has cause only for gratitude." However, this is an aspect of the whole situ-

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15 cent zone, $7.00 in 25¢ zone.

ation that is best forgotten. "It was all of very small moment in the history of the Catholic Church anyway, however important it may understandably have seemed to former mission workers in China."

THE SMALL WOMAN

Here is one of the most amazing biographies I have ever read. It is written by Alan Burgess and published by E. P. Dutton, 1957 ($3.95). It is the story of Miss Gladys Aylward and her almost incredible adventures in Shansi during the war. She was a London parlormaid with her mind set on going to China as a missionary. When not even the CIM, with its lower standard of educational qualifications, would accept her as a missionary, she saved up her own travel money and came across Siberia in 1930, finally landing at Yangcheng, Shansi. There she supported herself for a while by running a native inn for muleteers, then was given a job by the hsien magistrate as "foot inspector" in the anti-footbinding campaign, quelled a prison riot and converted the magistrate. By the time the Japanese reached that area she had been naturalized as a Chinese citizen, and did so much to hold up the morale of the Chinese that the Japanese set a price on her head. As a result she had to leave, and took a hundred orphaned children with her in an epic three weeks' march over the mountains to Sian. There she almost died of typhus fever, but after recovery pushed on west to Paochi and then down to Chengtu, where she worked with the American Methodist Mission, and finally in 1947, with failing health, she was repatriated by the help of relief funds to her native England, where she is now living and working. Oh yes, for further interest, during the war a Chinese officer fell in love with her and she almost married him, but later thought better of it.

With this material to work on, Alan Burgess has written one of the most interesting books of missionary life that I have ever read. I can recommend it heartily to every one of our readers.

WAN-FU

This is the name of a novel about China, written by Alice Margaret Huggins and Dr. Hugh Laughlin Robinson, with the collaboration of Earle H. Ballou, all former American Board missionaries in North China. Longmans, Green and Co., 1957, $2.75. My guess is that Miss Huggins wrote most of the story, and that Dr. Robinson collaborated for the sake of fidelity in the hospital part. Anyhow, it is a pleasingly told story of a crippled beggar girl, who after her blind father has been killed in an automobile accident is brought into the mission hospital, where her lameness is overcome by a series of operations, and she finds out to her surprise what the Christian spirit is like. The book would make a specially useful present to a girl in her early teens.

MISSIONARY NEWS

Dr. Fred J. Wampler, medical missionary of the Church of the Brethren at Ping Ting Chou, Shansi, from 1913 to 1926, and later medical representative on the Laymen's Commission of 1930, died at his home in Harrisonburg, Virginia, on April 6.

Father Fulgence Gross, on his arrival in Hong Kong, stated that Lutheran missionary Paul Mackensen, who had been released a short time before himself, had resigned from the clergy, and was staying on in China "to work for the people." However, at the time Father Gross left Shanghai, Mackensen had had no luck in his search for a job.

CHURCH NEWS

A rumor reached us some time ago that Bishop W. Y. Chen (Methodist) had been living in Chungking since his release from prison there. However, Rev. James G. Endicott, who visited Chungking recently (See January 7 Bulletin), writes us that he was told while in Chungking that the Bishop was in Shanghai. A Methodist there told him that the Bishop Chen would "come out soon", meaning presumably that he would come from Shanghai to Chungking.

The two CCC synods of North and South Fukien met together in Foochow November 23 to December 6 and reorganized as one synod. 80 regular and 12 coopted members were present.

governing committee of 28, with Wang Tsung-ch'eng as Chairman, was elected. Five candidates for the ministry were ordained, three from the Foochow area and two from the Amoy area. The reporter notes that this was the first Foochow CCC ordination in nearly twenty years. One of the two from Amoy was a woman (Ho En-chi), and she is said to be the first woman ordained in this synod.

A group of Japanese Protestant leaders, headed by Tokyo pastor Junichi Asano, is scheduled to visit China this spring. They were to have left Tokyo on April 23 for a one month's goodwill tour of China. Some Japanese Christians are opposing the visit.

Dr. S. C. Leung has had a notable career in the YMCA. He was Canton YM Secretary 1908-1930, National Secretary in Shanghai 1931-49, and Area Secretary for South and East Asia for the World Alliance of YMCA's 1950-56. He has recently retired from this latter position, but was immediately drafted by the Chinese Y of Hong Kong to take the principalship of their College there. This he has undertaken to do on a temporary basis. He and Mrs. Leung are both well, and living at 64 Leighton Road, 5th Floor, Causeway Bay, Hong Kong.

We have had news of Chinese Christian protest over the action of England and France in Egypt. Y. T. Wu took part in a general meeting of Protest in Shanghai on November 1, and on November 6 a meeting of Protestant Christian leaders took place, at which it was decided to call on all Chinese Christians to join in a public protest, and to hold a prayer service for peace. This service was held in Moore Memorial Church on November 12, and was attended by over a thousand persons.

An old news item, but still worth reporting, is that the First Baptist Church in Shanghai held a series of evangelistic meetings in the late fall of 1955, with Li Ch'u-wen, Ch'i Ch'ing-ts'ai and Ch'ien T'uan-yuin as the preachers. More than a hundred persons made a decision to accept Christ during these eight evenings of meetings.

The Methodist Church in Haikow (Foochow Annual Conference) reports that its work is continuing satisfactorily, with average Sunday congregations of 200. The church building has recently been repaired.

255 delegates from Catholic churches in Peking met together November 20-22, 1956, to discuss ways and means of expanding the "patriotic movement" in Catholic circles. The delegates were said to represent over 20,000 Catholics in Peking. This was the second delegated meeting of Catholics in Peking. The Peking Daily, in reporting this meeting, does not have any specific accomplishment to point to, except that the name was changed to the Peking Municipal Catholic Faithfuls Association.

The New China News Agency put out Christmas bulletins from both Peking and Shanghai that supplement somewhat the report of Christmas celebrations which we gave in the March 18 Bulletin. 3,000 Catholics attended the midnight mass on Christmas Eve in St. Ignatius Church in Shanghai. Mass was conducted by 72-year-old Father Hsu Tsung-hai, eleventh lineal descendant of Paul Hsu, one of Matthew Ricci's notable converts 300 years ago. The ground on which the big Catholic center at Siccawei (Hsu-chia-hwei - Hsu family port) in Shanghai stands was given to the Catholic Church by this family. Firecrackers marked the beginning of a Christmas procession at North Cathedral, Peking, where the mass was conducted by Bishop Alphonse Tsung Huai-mu. "At the Yenching Union Theological Seminary, professors and staff members waited at the gate for the carol-singers and then together proceeded to the Seminary chapel. After hymns, a reading from St. Luke Chapter two and prayers there was a supper party for the carol-singers." It is reported from Shanghai that florists selling Christmas trees did a thriving business.

The 13th session of the North China Annual Conference of the Methodist Church (Wei-li Kung-hui) was held in Peking last September, with 140 delegates in attendance. Bishop Kaung presided. Four men and one woman were ordained deacon (one of the men for the Mid-China Annual Conference), three were received into the Conference on trial, and four Seminary graduates were welcomed as local preachers. Besides various fraternal visitors from other churches, there were representatives of Kalgan, Shantung, and East China Annual Conferences of the Methodist Church there to greet their North China brethren, while Shanghai Methodist